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RATIONALISM AND VOLUNTARISM.

IT may be of interest to consider some of the relative claims of rationalism and voluntarism, that real and explicit antithesis of recent times, whether we regard either theory in full or extreme form as satisfactory or not. Neither of them is, in fact, satisfactory in any absolute or exclusive sense. Their consideration is the more necessary as extreme forms of voluntarism are by no means rare in the thought of to-day. There is no need in doing so, to forget that, in every psychosis, there will be elements or rudiments of feeling, willing, and thinking, though one of these may have a dominating influence. Rationalism stands for thinking, as the great form or mode of realizing conscious content. That is to say, the essential activity of mental life is for it thought or ideation. Rationalism is concerned with logical priority rather than with the question of genesis, hence it here stands aside from psychology—though I do not mean to leave it untouched—which is concerned with genetic order. The logical priority of thought—thought-activity as the absolute *prius* of the world—is the maintenance of rationalism. For in no other way can you get the world as a world of meaning. Neither blind feeling nor blind will can yield such. But thought, standing by itself, does not suffice to create a world.

Pure thought needs the supplementing of will. That is the defect of rationalism. Will is not moved by reason alone, thought Hume, for he subjects reason to the feelings, as some still do. His stress on passion fails of justice to

reason. A further defect or mistake of rationalism has been to undervalue the senses. But experience is too exigent for the tendency to neglect or underrate the senses to be wise. The part played by sense in experience-processes is too important to be overlooked without impoverishment. Thought can come to its own without countenancing this mistaken tendency. Thought, as we know it, never does exist severed or divorced from feeling and will. That is not to say that thought or reason may not have a dominance, a logical priority, a primacy of rank. That is quite another matter from time priority. The time primacy claimed for feeling by some psychologists is denied by rationalism in respect of any feeling-consciousness taken as pure or wholly without rudimentary representation, real however latent. Representation in some sort must be taken to precede feeling—feeling as accompanying sensation.

But, if we distinguish these two, I should take feeling as purely subjective, and sensation as carrying an objective reference or element. This, although certain German philosophers hold all sensations of subjective origin. The unity of sensation, for Rosmini, was intelligence. Not much help is vouchsafed by Höffding's rather vague definition of feeling as "an inner illumination which falls on the stream of sensations and ideas." Feeling is often regarded or treated only as it springs from the stimuli in sensational experience. Thought supervenes on such sensation; and in this usage of feeling, my next remark holds good of it; feeling wholly without presentation or idea must be valueless for action. That is not to deny the dominance of feeling that may exist in certain cases or stages. But that is not the case where reflection is developed, for there the idea or the presentational element is supreme. "In tal modo," says an Italian writer, "l'attività del sentire progredisce dall'interno all'esterno" (N. R. D'Alfonso,

Piccola Psicologia, Rome, 1917, p. 30). For our knowledge of the external world, sensations are to be followed, not despised. But reason is the organ for the supreme discovery of truth.

Voluntarism stands for the primacy of will or some form or mode of effort-consciousness. It takes will to be the source and the sustaining power of mental life. It may be blind will or impulse, as in Schopenhauer; it may take the form of impulse and idea in synthesis as exemplified in Lotze and in Wundt, although Lotze may be held to recognize too much more than one fundamental mind-function for a real voluntarist; or it may begin with the idea, but hold, as in Royce, that the idea appears in consciousness as an act of will. Touching what has just been said of Lotze, it is he who has said, for example, that all the acts of daily life never demand "a distinct impulse of the will," but are "adequately brought about by the pure flux of thought." Lotze veers, indeed, from a rationalistic mode of thought toward positivist tendency or direction. On genetic grounds, of course, voluntarism will have much to say for itself—hence Paulsen and Wundt have striven to set it upon a psychological basis—since, in the matter of time, early or rudimentary forms of consciousness will be largely blind or impulsive in nature. Paulsen accordingly makes impulse the basal function of the inner life. More generally, I may remark the very unscientific and unwarranted tendency of voluntaristic psychology to found itself on "conation" in ways whereby that term has been stretched far beyond anything consciousness can sanction as processes really volitional in character.

But the weakness of voluntarism lies in the fact that not even the earliest forms of *Trieb*, impulse, or feeling-will, can be admitted to be without germinal representation or rudimentary thought. We must think of some undifferentiated whole, out of which the various mental

powers, or characteristics, evolve, instead of assuming will as the base of a gradual intelligence. We must take account of the progressive embodiment of reason to be found in all sentient life. We must hold to internal structure in such wise that the psychosis is not the absolutely simple thing it is sometimes supposed to be. Binet has declared that psychic manifestations are much more complex than is supposed, even in the lowest scales of animal life. Schopenhauer sets his world of feeling-will over against reason or thought, but his *Trieb* or impulse is not really will in any proper or developed sense, and is not exclusive of feeling. In fact, the ground of life, which Schopenhauer chose to call the will in all things, was in reality something psychologically so chaotic, that no world could have come of it that was not irrational and meaningless. Nietzsche made voluntarism the underlying moment of his psychology of religion. For a central experience of will is what he always seeks, as affording a measure in the direction of religious metaphysic. But of the will-theories of Schopenhauer and Nietzsche, it is to be said that the will, properly conceived, never acts blindly or without reason, which latter is, in fact, the determining factor of mental life, since it enlightens and directs the activity of the will.

The world of appetitions, to which, since the time of Leibniz, the term will has, in inexact and even mythological fashion, been applied, does not constitute the realm of will at all. For, obviously, there can be no proper willing without an idea of something that is willed. The qualitative constancy which Wundt has sought in the will—as compared with ideas and with feeling—is too abstract and mythical an affair to be psychologically satisfactory. The fault of a radical voluntarism, like that of Fichte, is that in it pure will regards itself as an end, and wills merely for the sake of willing. It is, for it, not a case of

objects, but of willing itself—absolute will, cloaked as a natural impulse to independence. Clumsy and confused is the way in which Fichte tells us that “reason is reason,” and in the same breath insists that “the will is the living principle of reason—is itself reason.” The truth is, reason or thought is by him subordinated to will or our striving energies, in unwarrantable voluntaristic fashion: will is made antecedent to knowledge. But this idea of absolute will is unsatisfactory, in that it only too easily becomes a detached and unrealized ideal, arbitrarily viewing everything as a mere expression of its will. It is a case of the transcendentalism of will overleaping itself, and vaulting the heavens. This brings us to note the absurdity of voluntarism in taking, as the chief characteristic of life’s mental powers, something which is found in complete abeyance as life reaches its highest. For in hours of pure thought, or in seasons of calm esthetic contemplation, it cannot be ignored how disinterested is thought, nor can it be pretended that anything like actual or conscious willing is anything but absent, in both cases. This is all that is then evidenced of Royce’s true but irrelevant saying that “our will is always dramatic in its expressions” (*The Problem of Christianity*, Vol. II, p. 297). Yet voluntarism thinks it congruous to make this sleeping partner figure as the most distinctive, and indeed the all-devouring factor in our mental life. It is extreme, and straining experience, to say of such times, like Höffding, that “we must *will* to see, in order to see aright.” That, of course, is not meant to imply that will is not present.

What Royce calls his “absolute voluntarism” begins with the idea, but immediately asserts that the idea appears in consciousness as an act of will. This seems a somewhat hasty and violent psychological treatment of the idea, almost reminding one of Condillac’s, when he made the idea a sensation representative of something, in spite of their

difference being one of kind: my ideas, *as* ideas, *are* ideas, and not just anything else you please. It might surely have sufficed to make ideas also aims and ideals: they are not yet acts of will. But that would not satisfy Royce's mystical pan-egoistic epistemology, and so his rather chaotic voluntaristic psychology declares that "the idea is a will seeking its own determination." "Ideas are thinkable but absolutely unknowable," a writer has said, in the sense of knowledge as ordinarily understood. And "every idea," said Rosmini (in his work *On the Origin of Ideas*), is "universal and necessary." In another connection, Royce has said, less objectionably, that "the motives of an idea are practical, and the constituents of an idea are either the data of perception, or the conceptual processes whereby we characterize or predict or pursue such data" (*The Problem of Christianity*, Vol. II, pp. 181-182). The ideas appear to be really, at most "proposals for volition," as the case has been put, and the idea must be selected, as Bradley says, by something which is not an idea; they may thus become idea-forces, as Fouillée termed them; but the primacy of the idea is not to be obscured or lost sight of, even though its intellectual functioning is not to be disjoined from the volitional and emotional activities which it mediates and determines. The dominance of the idea in consciousness is the primary fact with which we are here concerned, and one which cannot be filched away by voluntaristic violence. This primacy can be maintained without giving the intellectual ideas or terms any too abstract air or character. But let the idea vanish, and what will become of motive-feeling and volitional impulse? The particularity of sensation, and the universality of the idea, need not be forgotten. Even in stages where, psychologists say, sensation dominates, it might be worthy of better remembrance that we become aware of the presence of a sensation only through thinking. Not sensations, but our

thought of them, is what differentiates us from the animal creation. Sensation is concrete and particular, while thought always carries an element of universality. Where there are sensations, there, said Rosmini, the primitive synthesis is made by the mind in a spontaneous manner. And (in his work on *Logic*) Rosmini differentiated intelligence from sensation in a meritorious manner. "No other faculty," said he, "except the understanding, has for its term an *object*." This last is intuited, but, to know this, he maintains, there must be an act of reflection upon the intuition. Therein the understanding is different from the feeling. For "the felt is not object but simple *term*, and the faculty of feeling has not the *essential property* of the faculty of understanding." Rosmini thus avoids the confusions as to sense which marked Aristotle, Kant, and others of more recent date. Feeling, as Rosmini insists, is made up of that which feels and of that which is felt, and intellective perception is not to be confounded with feeling, since feeling in this sense must "precede *the act of thought* which observes it." It is not to be forgotten that, as Stout is pleased to put the matter, sensation exists *in*, as well as *for*, the mind (*Manual of Psychology*, p. 209), although this requires some further explication to render it quite satisfactory.

Reason remains a power perceptive, regulative, dynamical—the concrete unity of our organized mental energy. It is by virtue of this dynamic reason that we act in freedom. Freedom is a necessity of the purpose-positing activity of intelligence. That means the freedom of the reasonable will, not the blind voluntaristic will that treats reason as its bond-servant. The reasonable will rules the feeling-life and the impulse-life in the quest of its concrete ideal. Not even the appeal of Rousseau to inward feeling or sentiment was free of considerable elements of ratiocination. True, in his unsystematic way, he could say that

ideas came from without, and that sentiments sprang up within the soul. But he did not completely disjoin them, there being, in his view, senses in which "ideas are sentiments, and sentiments are ideas." But he sometimes joined the sentiments to reason, treating them as its necessary completion. For, with all his insistence upon the "heart," he uses sentiment in a way which does not always exclude cognitive elements. Still, there is in Rousseau the tendency to make the sentimental outweigh the rational, although it cannot be said that the sentimental was, in him, void of reference to reason, or always destitute of theoretic thought. The importance of feeling, however, is not to be underestimated, since it reflects the ethical quality of the person or represents the personality in its immediate self-consciousness. Ribot has represented a revolt against intellectualist theory here, freeing feeling from dependence on presentation, and treating it as an original state, and it may be allowed that the intellectualist theory was often unduly pressed. At the same time Höffding is right in holding that cognitive elements are already present, and do not simply arise out of formless and primitive feeling, as is seen in the early calling forth of memory in connection with early pleasure and pain experiences.

Hume had already given high place to feeling or passion, for what was taken to be the determination of the will by reason, Hume regarded as really its determination by calmer or more tranquil feelings. His rejection of the primacy of will was, of course, unsatisfactory, being in favor of a species of impression: reason was by him made subject to the feelings. Dr. Bradley does vastly better in his *Essays on Truth and Reality* in rejecting "in any form the primacy of will" (p. 96). He rightly contends that "bare will is no will," and that "will involves not only perception but also idea," which he finds "hard to reconcile with a secondary position of intelligence." I have myself

in a large work, entitled *A Philosophical System of Theistic Idealism* (Blackwood, 1917), not only opposed voluntarism and taken reasonable will to be the only true idea of will, but have shown the straits of voluntarism, and its baleful influences in recent philosophical thought and philosophy of religion. In this I have ranged myself, but on independent grounds, with Meumann and other continental thinkers who stand for the primacy of intelligence. An all-controlling will, at whose demand alone all reason, no less than all value, can have any being, in the manner there shown, can only yield a very bald and unsatisfying psychology, one which is utterly impotent to do any manner of justice to reason. In taking reasonable will—will enlightened by prevenient reason—to be the only true idea of will, I hold, like Bradley, idea to be essential to will. I take, equally with him, the notion of the idea being often the creature of a blind impulse to be quite inconclusive (*Mind*, 1902, p. 462). For impulse without consciousness of end is not will in any proper sense. If there has been no suggestion of idea, there has been no real willing. Dr. Bradley even speaks of the “monarchy” of the idea, and of the “single idea,” all other ideas present in the volitional process being, in his view, subordinate or contributory to the “total idea.” I should prefer to think more of the primacy of reason than of idea, taking the process to be more concrete, as a unity of reason. Reason views all in the unity of the idea, and it effects the needful fusion of ideas. Bradley’s stress on one idea seems to me apt to make the volitional process appear rather thin and bald for all the facts. Even if we take volition to be “the self-realization of an idea with which the self is identified,” such self-identification must be taken to imply that the volition is the act of my concrete self, in which the idea reigns. But it might be objected that ideas do not—in the modifying light of evolution—dominate and function in us in the

detached and isolated manner which Bradley is apt to represent. They are set in the reason, which is a representative of the world-reason, and it is of a unity or totality of reason we have first of all to think. It is, however, desirable that the idea, as a psychical existent, should be as clear and distinct as possible. But stress on the willing must not be obscured. "In the end," says Bradley, "my union with the idea must remain essentially a felt union" (*Mind*, 1903, p. 152). And again, "volition is the identification of my felt self with the idea" (*ibid.*, 161). But this seems to me rather artificial, and separates the idea too much from the self, for the idea is already my idea; reason in me is a unified force, which goes out from the unity of the idea, and forms the totality of the idea of which Bradley speaks. Reason is the "I" itself indeed, which proves itself reasonable in the process, as the idea is taken up as a willing. Bradley denies that "desire and conation are to be found in all cases of will," and says that to make them the "bridge" in volition would be "absurdly deficient" (*Mind*, 1904, pp. 20-21). On both points I agree with him. Blind conations are not volition; mere desire is not will. He therefore abides by the view that will is not "original or ultimate," since the passage of an idea into existence is, for him, the essence of will. Varisco, too, holds it "essential to will" that it be "enlightened by cognition," and be "altogether one with cognition," but his attitude is less clear-cut and defined. There is, in my view, a lordship of reason in the entire process which leads to harmony, for the resultant whole is the unity of intelligence and will in the human consciousness. The impulse of reason toward unity is not satisfied until such unity is achieved. The content of reason is the ideal, the necessary, the universally valid. But the universality, Rosmini clearly laid down, is of the mind or the intelligence, and not in things or sensations; we may not even speak, *sensu stricto*,

of a universal idea, for not in their content, but in their applicability, are ideas universal. Ideas are singulars; the qualities that belong to universality are given them by mind.

Thought has none of the particularization of sensation: to think is to universalize. The idea is all-important to Rosmini, for it is the light of the mind, however impossible that it should be defined. It will be seen that I take reason or intelligence to precede and determine the will, and the psychical activity involved to be fundamentally real; the time relations connected therewith do not prevent or disturb me, for though time in some aspects and relations is real, it is not ultimate, nor regnant in the realm of spirit. Thus I do not regard all inner psychic activity as in the end will-activity, for there are many psychic occurrences outside will-activity. I reject bare will, in all its arbitrariness, as the ultimate source, while not denying, of course, how will-activity sticks fast in all thought. I am, of course, aware how it has been attempted to justify the statement that all psychic activity is will-activity, by seeking to distinguish an empirical-psychological voluntarism from a metaphysical voluntarism, the latter partaking of the universal character of metaphysic. But I am here only incidentally concerned with empiric voluntarism, in which will is made to include or swallow up feelings and sensations, and impulses are taken as lower forms of will, and even made at times to figure as if they were pure will. But even when the distinction just made is observed, it does not follow that the empirical-psychological account of the development is never overweighted in its stress on will, when ideas or representations and feelings are all taken to be developed therefrom. I am myself sceptical of this account of the development, both as to its doing prelude justice to the representation or reason-elements in the process, and still more as to its being a

satisfactory account of the relations found to exist between developed intelligence and developed will. It is only by abstraction that we can determine or fix upon the part played by all the individual psychic elements or factors in the process, and though the phenomena of will lend themselves most easily to observation, it does not follow that justice has always been done to the potency of rational and feeling elements or moments likewise. I do not admit will, in its active efficiency, to be anything else than bound, in certain fundamental ways or principles, to representation and thought connections, and the question is, whether this, the more difficult and recondite part of the process, has been satisfactorily performed. I do not think it has. Will, of course, has had its development, just like every other psychic function, and besides will, there is at least always representation, if arbitrariness is to be shunned. For there is no pure activity, but only such as has been qualitatively determined by representation or content. The element of knowledge is an inseparable moment in consciousness, and it is not derivable from will. Not even the representations should be derived from will, when sensations and feelings are also present.

Wundt's theory of "idea-object," as original datum of thought, might surely have led to more satisfactory issue touching the ideating forces. It seems to me not without arbitrariness that Wundt makes the will a standing element in knowledge in the way he has done, and treats the representations as accidental or contingent. His qualitatively constant will is an untenable conception, and the standing thing is the self-identical subject, to whom the will belongs. Activity has no content save as belonging to such a concrete subject, of whom it is a manifestation. Talk of complexes and totalities of psychic elements is vain without this being recognized. Nor do I think it admissible—because arbitrary and not true to experience—to

regard the manifoldness of the representations found in experience, as bound into a unity only through will. This seems to me to indicate some failure to appreciate or realize the unifying force or activity in reason, which does not stand idly by will.

If will is never bare will, never mere activity, but always representing activity, there appears to me no adequate ground for blindly quenching or ignoring any rational elements involved—the unifying power or activity of reason—in order to hypostatize will alone. Intellectual elements are already present with the representations; thought begins only with these last, not yet with concepts, which arise out of them; in the original perceptions thought has already found the conditions for its exercise. But I had not meant to do more than make passing reference to empirical-psychological aspects. We must not forget that hypothetical metaphysical conceptions or ground principles must not be applied to, or exchanged with, empirical-psychological abstractions, in the treatment of reality.

But empirical-psychological treatment is not therefore final, or above the need of criticism. Metaphysical voluntarism, however, is my main present concern. Analysis of the concepts of the understanding and inquiry into the transcendent ideas, are a special care of metaphysics, whose fundamental principles are immanent in the impulse of human reason to knowledge. Pure will is to Wundt the end of the psychological regress, but pure will is merely an abstraction of metaphysical value in bringing into clear view the essence of absolute being. To make, in the Wundtian style, the “inner impulses” the source of all need for thought is no satisfactory theory of our mental life or personality; nor do we recognize as will what acts blindly, without reason, or motives, or reflection.

On the other hand, the rationalism which we oppose to one-sided voluntarism is not one in which there is a mere

ens rationis, but a subject with the characters of concreteness and individuality. The subject must have a content, original and individual, and not independently of external relations, the external world being its necessary correlative; as Wundt says, "a consciousness without objects is an empty abstraction." When the voluntarist tells us the many mighty things wrought by will, he is apt to forget that will essentially implies cooperation of the individual and concrete subject, whereas reason can be conceived without such subjective reference, as capable of being embodied, objectively and universally, in laws or in relational systems standing by themselves (Cf. F. de Sarlo, *Il Concetto dell' Anima nella Psicologia Contemporanea*, Florence, 1900, pp. 33-34). It is not surprising that Mr. A. F. Shand should say that "the profoundest introspection will not show us the universal character of will" (*Mind*, 1897, p. 325). But the varied and different types of will need not keep us, for all that, from saying with Ladd that "willing is of essentially one kind" (*Philosophy of Knowledge*, p. 190).

To treat of synthesis without an individuality, of spontaneity without an individual subject, in Wundt's fashion, can never be satisfactory in result. The psychic elements and functions owe their efficacy and worth to their seat in the real subject, however we may try to abstract them for supposedly scientific purposes. There is no very convincing reason why the treatment should deprive itself of concreteness and lucidity, by trying to dispense with, or ignore, a real subject. Of course, the procedure is intelligible enough, in its desire to avoid older modes of thought in which the soul or subject was viewed too substantially rather than potentially, too much as something given rather than something formed, but the avoidance of wrong ways of regarding the subject does not necessitate vain attempts to eliminate an abiding, self-identical subject as persisting through

experience. The facts of unity, coherence, continuity, identity, and evolution, in mental life or personality, are, otherwise, not adequately covered or dealt with. The psychic acts or facts by which we live are not so sufficient unto themselves as Wundt would make it appear, and the reduction of everything to will-activity is far from satisfying.

Dr. Stout has made the significant admission that it is "the cognitive side of our character which gives determinate character to the conative." But what we have already seen of the attempt to set out the psychological origin, nature, and growth, of this cognitive side, has been by no means promising or satisfactory, for it has been mainly in terms of that which is not cognition. In the end we are driven pretty much to let cognition certify itself. Not even Wundt's position that the active mental representation or *Vorstellung* is originally identical with the object can be sustained. Cognition would be defeated by the object being so identified with the representing subject.

Wundt says thinking is willing, and so distinguished a thinker as Ladd remarks that this is "admirably" said. But is it so admirable? If the thinking is not a willing *per se*, it seems to me only a needless confusion. One does not deny the presence of a will-element in thinking, but the thinking is still thinking, and is not, so far as it is thought, to be called willing without a misuse of language. At least I am rationalist enough to think so. I am not unmindful, in saying this, that Bradley—whom I greatly honor in spite of some deep divergences from him—has said, properly enough, that will and thought are implicated the one with the other (*Appearance and Reality*, p. 474); but he has also said, less desirably, that "the same psychical state is indifferently will or thought, according to the side from which you view it" (*ibid.*, 468). Surely the facts can have justice done to them without countenancing so many terminological inexactitudes of this sort in psychology as

a "science." In no other "science" are clearness and distinction at such a discount.

The dependence of will on thought or idea, and the dependence of thought on will, can surely be recognized without blindly identifying them. It is only "to a certain extent," says Bradley, they are essentially one, but they are "not two clear functions in unity," which may be granted; but, granting this partial fusion or identity, their divergence is the thing that waits for explanation. This Dr. Bradley does not attempt, but is content to urge that neither thought nor will is primary and ultimate. What he fails to bring out is the unity of human personality, the unity of consciousness, in which feeling, thinking, and willing are three sufficiently fundamental modes of expression. Ideation may be a process given to consciousness, and thinking a more self-conscious and selective affair, but, though there may be a teleology of thinking, and though will may enter as a moment in the thinking process, yet thinking is still distinctively of the nature of thinking, and not willing or anything else.

There need be no failure to appreciate the part played by the will-element in thinking as a discriminating and relating activity, in so maintaining the distinctively rational character of the thinking process, even when it is the "sinewy thought" of stressful life. I reject, in like manner, the position of those who, like Bradley, treat thought as unreal, and make it consist of feeling transformed. Thought is still thought, and not feeling, though they are, of course, inseparably joined in the unity of consciousness or knowledge.

Willing, too, is unique, and not resolvable into thought or feeling. I have declined to run the whole primary consciousness back into pure will-activity, but in that early stage, though presentation or the knowledge-term was present, intelligence may very well have been so far under

the dominating influence of will and feeling elements as not to have attained any real independence. The presentative faculty may well have needed growth and development before cognition came to anything like independence and mastery. The process was a complex one, and must not be too abstractly conceived in the cognitive interest, without consideration of feeling and volitional factors. But when the distinctively cognitive supremacy was at length gained, the idea or the presentational element took the place of clear control, which rationalism claims for it, over all else. Will-activity I have not taken to be the ultimate thing, for that activity appears to be only a mode of realizing some condition of consciousness which is not of the nature of will.

In the developed subject it is that knowing and feeling and willing find their deepest point of unity, or the final ground of their hanging together, however one or the other may have at one time been found predominating. This is the *Gesammt-Ich* or total-ego, a personal unity. There is in such a subject an identity of knowing and willing—I mean, in the unity of consciousness or the personality. And it is, as I have already pointed out, not with the genetic point of view we are really concerned, but with the metaphysics of consciousness as here and now developed. In this consciousness relation, the voluntarist cannot be allowed to hypostatize the will-element alone, while the rationalist claims to do so for the knowledge-element also, and the primacy indeed of the idea, the perception, is the contention of the latter. For there is certainly something absurd in the idea of volition without any idea on the part of the willer of the end or thing to be willed.

A voluntary act includes, among other things, a volition or determination to bring about a particular result. Even Münsterberg holds an idea of the result to be brought about an essential factor in voluntary action. In volition there is

always an idea seeking realization. Volition is sufficiently complex to require both presentation and feeling. But the transition from idea to realization is not effected so simply as might be supposed, or without extraneous considerations and connections. And, again, in the case of cognition, no combination of ideating-processes and no theory of ideas, will suffice to yield cognition. The processes are, as I have insisted, all bound up, both in the case of thought and in that of will, in the personal unity of individual life or consciousness. But in the complex called consciousness, the primacy of the idea is, to rationalism, to be maintained, for to it belongs the power of initiative, but this primacy of intelligence is not exercised without mediation of the feeling and willing factors. For a purely thinking consciousness would be an utter unreality and abstraction.

The relations of thinking and willing with which I have just been dealing belong to consciousness itself, which latter admits of no explanation that does not presuppose that very consciousness. The inner connection of the various contents of consciousness is indubitable. But the synthesis of elements which goes to form consciousness or personality is one which has never yet been explained. This conception of personality is of central importance for psychology, and calls for more explicit recognition than Bradley has given to it. For what we plainly are called to do is to give more rational character to the relation of the single elements — even the non-intellectual ones — whereof it is composed. And to the thought or knowledge element this task of imparting greater rationality is difficult enough, for it is involved in being itself, which is also in process of becoming.

As Höffding, in dealing with the "Problems of Philosophy," has said, "it is a strange contradiction in the grand rationalistic systems, that, although they may be able to explain everything else, yet they are powerless to explain

the striving laboring nature of the thought which produces them." And should it be, as he remarks later, that "the empire of Being may be much vaster than the possibilities of our experience," the limitations to our complete rationality of view come into sight. For all that, it is the business of reason or the speculative activity to follow on to the furthest limits possible, so that thought and being may grow always more approximately one. In doing so, thought must not be regarded as a purely subjective activity, or isolated from its objects and their relations. For, as Riehl has remarked, in these objective relations "there must be something analogous to the activity of thought, something corresponding to the form of this activity, else this activity could not arise" (*Science and Metaphysics*, ed. by A. Fairbanks, p. 306).

I am an ideating self and a willing self, but I am a willing self because, and after, I am an ideating self: the connection, however, may be as swift and intimate as you please. But my ideas are certainly present, as rationalism contends, before they are actualized by will. They do not wait on will demand, as voluntarism contends. Nor is their actualization a pure matter of idea and accordant volition, for being other than the idea or the volition is involved in the actualization, as Ladd has clearly shown in his *Theory of Reality* (pp. 482-483).

In the light of all I have advanced, the view of Wundt—adopted by Külpe—which regards apperception and will as ultimately one and the same function, is not at all satisfying. Needlessly complicated, it is too emotional, the feelings being the spring of action and not the representation, and all the processes which are made up of feelings being taken to arise from volition as fundamental fact. Wundt says it is impossible to find out how a volition proceeds in any other way than by following it exactly as it is presented

to us in immediate experience. I entirely agree, and it is on this precise ground that I reject his theory of it.

Is it not surprising that Rehmke should have felt dissatisfied with the uses made of the term *Vorstellung* in voluntaristic discussions. At one time you may find it stand for something given; at another time it means an inner activity or event; in another instance it will serve for an image in us; it does duty for the represented, but again for the representing; now it is superfluously styled conscious, and now it is, in self-contradictory fashion, termed unconscious. And the apparently simple and easy theory of a blind, dull, senseless will which is supposed in voluntarism to have first borne sway, and worked its way in the world up to self-consciousness, is by no means either easy or accountable, for how this unconscious comes to consciousness is never satisfactorily explained, at least in the higher spheres of spirit, even when we allow for unconscious occurrences in nature. It has been vainly attempted to explain consciousness as only the passive product of unconscious actions, without taking any proper account of the reason immanent in the process.

There is no sure footing for our deepest experience in feeling; we need valid ideas—ideas not dissociate from reality. Feeling has need of idea, which, however, must not get divorced from feeling, of which it is meant to be the guide. But reason is not the mere adventitious thing which voluntarists like Schopenhauer would make it, waiting on the bidding of will. Reason is to be regarded as intellectual rather than conative; it is concerned with axiomatic truths or the fundamental ideas, principles, norms, or laws of reason. Reason is utterly underestimated or misconceived when it is reduced by such voluntarism to a merely pragmatist attendance on will and practical needs. Will, when divested by Schopenhauer's voluntarism of the element of knowledge, is utterly abstract and unreal.

But, of course, rationalism by itself does not suffice to give a rounded whole in our view of reality, and, in claiming primacy for intelligence, it is not meant that due consideration is not also to be given to will and feeling factors. Man is not reason alone, however disinterested, any more than he is will alone or feeling alone. But in freeing reason from non-rational factors, we must take an organic conception of man in his truth-seeking capacities and powers, and give will and feeling values their due place. This can be done, without forgetting that these values are stamped with relativity and subjectivity. This will keep us from falling into the modern snare of undervaluing the truth or reality values so dear to reason. Nothing will be exempt from the sway and scrutiny of reason, but truth will be sought with the whole man, feeling and will cooperating toward the vital and concrete results of the quest.

But this reckoning with the non-intellectual factors does not suffice, in our view of the meaning or philosophy of life, for we must go on to a world-view, infinite in its reaches beyond our own world of reason. And if the will and feeling facts and values import pluralistic tendency and direction as against the monistic tendency of reason, justice may yet be done these former elements or factors, in our system of thought, while the constructive power and activity of reason systematically builds up its final or ultimate monistic issue.

It can, of course, be said that under this monistic sway of reason, justice to facts and values may not be done, but it is just the task of infinitely patient constructive reason to see that justice is done. The thing is to see that reason remain living, concrete, and grow not rigid, abstract, and unreal. Such reason will advance the realization of the normative ideals, but not in merely formal fashion, without comprehending the foundations of the empiric world. Facts and values must not be distorted or wrenched but properly

articulated in the system, while not allowed, in recalcitrant fashion, to defeat or impede a final unity of reason or of system.

Although not primarily concerned with psychological developments, but rather with the experience of the developed consciousness, I have yet noticed some of the more extreme and insupportable contentions of psychological voluntarism. I shall add yet another example of the somewhat overdone emphasis and over-dogmatic tone of such presentations as exemplified by Prof. J. H. Leuba (in *The American Journal of Religious Psychology and Education*, 1907, p. 309). He says, "Aristotle characterized man as *thinking-desire*." We are to take this as an epitome of Aristotle! The fine things uttered by Aristotle touching intellect and reason—reason in its rule of desire and passion—apparently do not exist for the voluntarist. "Will without intelligence may be possible," Leuba says; rationalists deny it is anything of the sort. It would not then be will. And the converse is much more conceivable—if that were of any consequence—as Meumann and others have contended.

Leuba takes the usual voluntaristic pleasure in minimizing thought, reason, and intellect. "The function of intelligence" is reduced by Leuba to the "gratifying" of "desires, needs, cravings," a not very exalted role. All spontaneity of thought, all finely disinterested reason, are swept away in this crude subservience to desire. "Thought does not exist for itself; it is the instrument of desire." "We think because we will." It is scarcely to be wondered at that the rationalist finds little satisfaction in these modes of indulging in the humiliation or degradation of reason, the highest, divinest thing in man. But it reacts in lowering the psychological system itself, which seeks to effect such reduction.

I have run intelligence and will back into unity or har-

mony within the human consciousness—into the unity of personality. And from this, and what we have seen of the impulse of reason for unity, we may say that the constitution of the mind “predisposes man for monism” (Dr. P. Carus, *Fundamental Problems*, p. 21). My own results lead me finally to a spiritual monism, in which spiritual reason is for me the ultimate principle. One finds a correlation of subject and object, of “I” and “not-I,” of soul and body, of consciousness and existence, of nature and spirit, of God and the world, but we cannot rest in the end without running these back, under causal points of view where necessary, into some principle or power that embraces them all, and inwardly binds them all together. For though we may have a relative dualism and individualism—which, though relative, does not contemplate anything of the nature of blank absorption—yet is the impulse of reason for unity never satisfied short of an all-unity such as I find in the Absolute and Eternal Reason. For monism is the last word in philosophy, and such a spiritual monistic principle is for me *fons et origo* of the universe, with dualisms and correlations finally grounded in it as fundamental principle. But that World-Reason has effectiveness, for it is also World-Will, and is indeed the unity of the Ideal and the Real.

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